

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. O, you The Prophet: if divorced you[z] the women then let-divorce them[y] you[z] for their[y] *eddata*[w] (*menstrual-period*)[w] and *ahsso*[1] (*let-comprehensively reckoned you*[z]) the *eddata*; and *ettaqo* (*let reverentially guard you*[z] *not to displease*) Allah, your[n] Lord; and let-not exit them[y] you[z] from their[y] houses and let-not exit they[y] except that *ya'ateena* (*they*[y] *commit*) by an evident profanity[2]; and *telka*[w] (*she-that-afar-it*[w]/ *those*[w]) (*are*) Allah's limits; and whoever [*he*] exceeds Allah's limits then *qad* (*already and affirmatively*) [*he*] wronged[3] (*to*) himself; not *tadrey* (*profoundly-know* [*you*[s]]), perhaps Allah (*causes to*) occur after *tha'leka*(*afar-that-it*/)[x] a matter.

يَٰٓأَيُّهَا ٱلنَّبِىُّ إِذَا طَلَّقْتُمُ ٱلنِّسَآءَ
فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ وَأَحْصُوا۟
ٱلْعِدَّةَ ۖ وَٱتَّقُوا۟ ٱللَّهَ رَبَّكُمْ ۖ لَا
تُخْرِجُوهُنَّ مِنۢ بُيُوتِهِنَّ وَلَا
يَخْرُجْنَ إِلَّآ أَن يَأْتِينَ بِفَٰحِشَةٍ
مُّبَيِّنَةٍ ۚ وَتِلْكَ حُدُودُ ٱللَّهِ ۚ وَمَن
يَتَعَدَّ حُدُودَ ٱللَّهِ فَقَدْ ظَلَمَ
نَفْسَهُۥ ۚ لَا تَدْرِى لَعَلَّ ٱللَّهَ
يُحْدِثُ بَعْدَ ذَٰلِكَ أَمْرًا ﴿١﴾

2. So if reached[y] their[y] *ajalo*[4] (*term-limit*) then let-hold you[z] them[y] by a *ma'aroofen* (*popularly acceptable and not Sharey'-ah disapproved maxim*) or let-part you[z] them[y] by a *ma'aroofen*; and *ash'hedo* (*let-cite-witnessing you*[z]) twain justice-possessors of you[b]; and *a'qemo*[5] (*let-you*[z] *uphold/ sustain*) the testimony for Allah; *tha'lekum* (*collective-afar-that*)[x] (*to-be/ being*) exhorted[6] by it[x] whom[p] [*he*] [was] believing by Allah and The Day The Last; and whoever *yatta'qe* (*he reverentially guards not to displease*) Allah [*He*] makes for him an exit.

فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ
بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ
وَأَشْهِدُوا۟ ذَوَىْ عَدْلٍ مِّنكُمْ
وَأَقِيمُوا۟ ٱلشَّهَٰدَةَ لِلَّهِ ۚ ذَٰلِكُمْ
يُوعَظُ بِهِۦ مَن كَانَ يُؤْمِنُ بِٱللَّهِ
وَٱلْيَوْمِ ٱلْءَاخِرِ ۚ وَمَن يَتَّقِ ٱللَّهَ يَجْعَل
لَّهُۥ مَخْرَجًا ﴿٢﴾

3. And [*He*] provides him from whence not *yahta'sebo* ([*he*] *reckons/ expects*); and whoever [*he*] trust on Allah then He (*is*) his sufficiency[7]; verily Allah (*is*) *ba'legho* (*reacher/ fulfiller of*) His command; *qad* (*already and affirmatively*) made Allah for every-thing a Fate.

وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ
وَمَن يَتَوَكَّلْ عَلَى ٱللَّهِ فَهُوَ حَسْبُهُۥٓ ۚ
إِنَّ ٱللَّهَ بَٰلِغُ أَمْرِهِۦ ۚ قَدْ جَعَلَ ٱللَّهُ
لِكُلِّ شَىْءٍ قَدْرًا ﴿٣﴾

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[1] The word "أحصى" is *comprehensively* reckoned, i.e. *accounted for from all aspects*, not the simple *enumeration*! See البصائر! In this case the *ehsa* (*comprehensive-reckoning*) of the *eddata* is *considering all rules that apply to it*! See القرطبي!

[2] The word "فاحشة" = "profanity" means vulgar or irreverent say or action, i.e. *excess* of *ugliness in statement or action* by an entity, a person or a group, or any of Allah's *proscriptions*! Some times the word "فاحشة" or "الفاحشة" is *euphemistically* used to mean *adultery* or *fornication* or *homosexuality*, as in this context!

[3] See the *Lexicon* attached to this *Translation* for "ظالم"="فاعل الظلم"= "*injustice-doer*" and "أظلم"= "*wronger*!"

[4] The word "الأجل" means term-limit, see اللسان!

[5] The word "أقيموا" is rooted "أقام" =uphold! *Linguistically* "أقامَ" means:

"أدام، بمعنى أبقى أو استمرّ على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقا"

So, "أقيموا" means you[f]: (1) *uphold/ sustain* of *all the prescribed obligations* of the Prayer. (2) *Called or upped to perform* the Prayer itself, Note: *Prayer* and *how to be done* was *established and reveled* by Allah! Hence people do *not establish Prayer* they *only maintain and perform* it!

[6] The word "يوعظ" *rooted* in "وعظ" = "*exhorted*" or "*admonished*," and "موعظة," could mean: *exhortation* or *admonition*!

[7] The word "حسب في حسبه" = "مُحسِب لك أو كاف لك أو كافيك من غيره، للواحد و التثنية و الجمع لأنه مصدر!" Thus, "المصدر" = the *infinitive noun* of the verb, *making it standing for the strongest action of the verb*! See التاج!

[7] *ash'huren*=أشهر=plural of *paucity*, versus *sho'hooron*=شهور=plural of *multiplicity*, implying *limited/ small number*!

4. And whom[v] despaired they[y] from the menstruation of your[n] women, *en* (*if*) suspected you[c] then their[y] period (*is*): three *ash'huren*[x*8] (*months*)[x], and whom[v] they[y] menstruated not; and she-possessors (*of*) the burdens their[y] *ajalo*[9] (*term-limit*) (*is*) to deliver[y] their[y] burden; and whoever *yatta'qe* (*he reverentially guards not to displease*) Allah, [*He*] makes for him of his matter an ease.	وَٱلَّٰٓـِٔي يَئِسْنَ مِنَ ٱلْمَحِيضِ مِن نِّسَآئِكُمْ إِنِ ٱرْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَٰثَةُ أَشْهُرٍ وَٱلَّٰٓـِٔي لَمْ يَحِضْنَ ۚ وَأُو۟لَٰتُ ٱلْأَحْمَالِ أَجَلُهُنَّ أَن يَضَعْنَ حَمْلَهُنَّ ۚ وَمَن يَتَّقِ ٱللَّهَ يَجْعَل لَّهُۥ مِنْ أَمْرِهِۦ يُسْرًا ﴿٤﴾
5. *Tha'leka* (*afar-that-it/*)[x] (*is*) Allah's command [*He*] descended it[x] to you[b]; and whoever *yatta'qe* (*he reverentially guards not to displease*) Allah [*He*] expiates *a'n* (*off*) him his *sayye'aa'te*[w] (*demeritorious-deeds*)[w] and [*He*] magnifies for him a remuneration.	ذَٰلِكَ أَمْرُ ٱللَّهِ أَنزَلَهُۥٓ إِلَيْكُمْ ۚ وَمَن يَتَّقِ ٱللَّهَ يُكَفِّرْ عَنْهُ سَيِّـَٔاتِهِۦ وَيُعْظِمْ لَهُۥٓ أَجْرًا ﴿٥﴾
6. Let-house them[y] you[z] of whence you[z] housed your[n] selves of your[n] wherewithal; and let-not you[z] *todharro-hunna* (*plan/intend to harm them*[y m]) to straiten you[z] on them[y m]; and *en* (*if*) were[y m] burden-possessors[y] then let-expend you[z] on them[y m] until [*they*[y]] deliver[y m] their[y m] burden[y m]; then *en* breastfed[y m] [*they*[y m]] for you[b] then *aa'tohunna* (*let-accord you*[z] *them*[y m]) their[y m] remunerations; and let-mutually command you[z] between/among you[b] by a *ma'aroofen* (*popularly acceptable and not Sharey'ah disapproved maxim*); and *en* you[c] have mutual difficulty then shall breastfeed for him another-she[y].	أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنتُم مِّن وُجْدِكُمْ وَلَا تُضَآرُّوهُنَّ لِتُضَيِّقُوا۟ عَلَيْهِنَّ ۚ وَإِن كُنَّ أُو۟لَٰتِ حَمْلٍ فَأَنفِقُوا۟ عَلَيْهِنَّ حَتَّىٰ يَضَعْنَ حَمْلَهُنَّ ۚ فَإِنْ أَرْضَعْنَ لَكُمْ فَـَٔاتُوهُنَّ أُجُورَهُنَّ ۖ وَأْتَمِرُوا۟ بَيْنَكُم بِمَعْرُوفٍ ۖ وَإِن تَعَاسَرْتُمْ فَسَتُرْضِعُ لَهُۥٓ أُخْرَىٰ ﴿٦﴾
7. Let expend abundance-possessor of his abundance and whoever [*he*] (*had been*) straitened on him his *rez'qa*[x] (*provision/victuals for sustenance*)[x] then let expend [*he*] of what *aa'taho* (*accorded/given him*) Allah; not charges Allah a self[w] except what *aa'taha* ([*He*] *accorded it*[w]); shall make Allah after straitness an ease.	لِيُنفِقْ ذُو سَعَةٍ مِّن سَعَتِهِۦ ۖ وَمَن قُدِرَ عَلَيْهِ رِزْقُهُۥ فَلْيُنفِقْ مِمَّآ ءَاتَىٰهُ ٱللَّهُ ۚ لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا مَآ ءَاتَىٰهَا ۚ سَيَجْعَلُ ٱللَّهُ بَعْدَ عُسْرٍ يُسْرًا ﴿٧﴾
8. And how many of a village[w] recalcitrated-she[y] *a'n* (*regarding*) her Lord's command and His messengers; then We (*made it*) account a hard accounting and We tormented it[w] a torment *nukra*[10] (*so enormous it is beyond imagination*).	وَكَأَيِّن مِّن قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِۦ فَحَاسَبْنَٰهَا حِسَابًا شَدِيدًا وَعَذَّبْنَٰهَا عَذَابًا نُّكْرًا ﴿٨﴾
9. So tasted-she[y] *wabala* (*burdensome ill-result*) (*of*) her matter; and [was] her matter's consequence *khusra*[11] (*a waste of her works*).	فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَٰقِبَةُ أَمْرِهَا خُسْرًا ﴿٩﴾
10. Prepared Allah for them a severe torment; so *ettaqo* (*let reverentially guard you*[z] *not to displease*) Allah, O, the *alba'be's*[12] (*hearts-intellects staff*)'s possessors, who[r] they[z] believed, *qad* (*already and affirmatively*) descended Allah to you[b] *thekra* (*Qur'an*).	أَعَدَّ ٱللَّهُ لَهُمْ عَذَابًا شَدِيدًا ۖ فَٱتَّقُوا۟ ٱللَّهَ يَٰٓأُو۟لِى ٱلْأَلْبَٰبِ ٱلَّذِينَ ءَامَنُوا۟ ۚ قَدْ أَنزَلَ ٱللَّهُ إِلَيْكُمْ ذِكْرًا ﴿١٠﴾

[9] The word "الأجل" means term-limit, see اللسان!
[10] The word "*nukra*" means so enormous it is beyond imagination!
[11] The word "خسرا" means a waste of its works! See البصائر!
[6002] See *Lexicon* attached to this *Translation* for The Qur'an's *characterizations* of "ذو الألباب"= the *albab's* possessors!

11. A Messenger, [*he*] recites on you [b] Allah's *Aya'te* (*Qur'anic statements*) manifesters to exit [*he*] whom [r] they [z] believed and they [z] worked the righteous works [w] from the darknesses [w] to the illumination [x]; and whoever [*he*] believes by Allah and [*he*] works righteously admits him [*He*] (*into*) paradises [w]/-gardens [w] run [w] from under it [w] the rivers; immortals they [z] (*are*) in it [w] ever; *qad* (*already and affirmatively*) *ahasana* ([He] *ultimately perfected and beautified*) Allah for him a *rez'qan* [x] (*provision/ victuals for sustenance*) [x].	رَّسُولاً يَتْلُواْ عَلَيْكُمْ ءَايَٰتِ ٱللَّهِ مُبَيِّنَٰتٍ لِّيُخْرِجَ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ مِنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ ۚ وَمَن يُؤْمِنۢ بِٱللَّهِ وَيَعْمَلْ صَٰلِحًا يُدْخِلْهُ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا قَدْ أَحْسَنَ ٱللَّهُ لَهُۥ رِزْقًا ﴿١١﴾
12. Allah Who [a] [*He*] created seven Heavens [w] and of the Earth [w] like-them [ym]; *yatanazzalo* (*iteratively descends*) the command among them [ym] to know you [z] that Allah on every-thing (*is*) Omnipotent; and verily Allah *qad* (*already and affirmatively*) surrounded [*He*] by every-thing omniscience.	ٱللَّهُ ٱلَّذِى خَلَقَ سَبْعَ سَمَٰوَٰتٍ وَمِنَ ٱلْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ ٱلْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوٓاْ أَنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ وَأَنَّ ٱللَّهَ قَدْ أَحَاطَ بِكُلِّ شَىْءٍ عِلْمًۢا ﴿١٢﴾